

*Theology*  
*Bound 2*  
A  
VINDICATION

OF

Dr. SNAPE, *K*

IN

ANSWER

TO

Several Libels lately publish'd  
against him.

WITH

Some further Remarks on the Bishop of  
BANGOR's Sermon: By which it will  
plainly appear who is the truest Friend  
to the CHURCH, the Bishop or the  
Doctor.

---

—O Tempora! O Mores!

---

L O N D O N:

Printed for A. DODD at the Peacock without  
Temple-Bar. Price Six Pence.

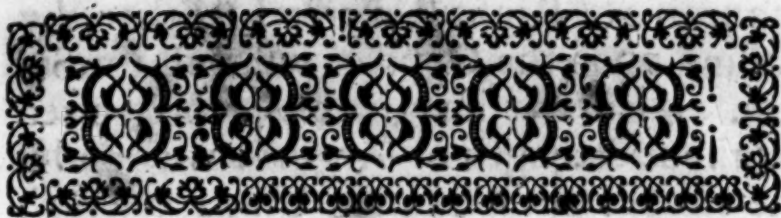
NOTIFICATION  
OF  
DEATH  
IN  
ANSWER



Some further Remarks on the subject of  
the new system, by which it will  
be possible to ascertain the number of  
the living, the number of the  
dead.

—O—

1847



A  
 VINDICATION  
 OF  
 Dr. *SNAPE*, &c.



WISDOM opens her Mouth; and yet Fools have no Understanding: Nothing is more frequent among us in this Age, than that if a popular Man, or a Man of Figure, advances any Notion, or lays down any Position of his own, the People swallow it as an Oracle for the sake of *the Name*, not for the Value and Weight of what he says; and this leads the World very unhappily into many Errors: If any hardy adventurous Writer offers to interpose his Opinion in Contradiction to the

A 2

Learned



Learned *Great-One* ; Throngs of Scriblers make their Court to the Right Honourable or Right Reverend Author, by falling upon the Opposer with all the Satyr and Fury imaginable, tho' often without Strength of Argument ; and if he escapes the Common Usage of such Writers, *viz.* to receive very foul Language, he has very good Luck.

Every Author therefore who opposes a Lord or a Lord Bishop, ought to write with such Care, such Caution, such Premeditation, that if possible, he should be guarded against all the Thunder of the clamouring Mob ; and when he has once deliver'd himself, he has no more to do but to sit still ; and let Rage and Malice do their worst, for 'tis endless to Reply ; to argue, is to Bark against the Moon ; to write again, is to raise a New Rabble : And as my Lord *Rochester* said to his Poetical Friend.

*Fellows who ne'er were heard or read of,  
If thou writ'st on, will write thy Head off.*

Something of this has been the Case, in my Opinion, between a Right Reverend Author, and the Master of *Eaton*, I believe no Man ever thought the Bishop such a Doctor, that no Answer could be given to what he has said ; and yet



yet it seems to be the Opinion of some, that the *Doctor* has not been such a Bishop, as to match his Lordship in all he has said at this time; However the Doctor has said some things well, and the Bishop some things not so well; and this seems to be the State of the Case; whereupon it occurred to me, that something might be said to the Purpose between them both; and this is my Province in this Work: *Qui habet autem audiat.* I shall speak as impartially to both as is possible, and it may be, may have the ill Luck to displease them both; But be that as it will.

Before I begin with the Particulars, I find an Objection to the Bishop's Sermon before the King, which it is meet to speak of, tho' few have yet spoken of it, *viz.* What Occasion was there for this Sermon at this Time? That as it was a Time of Strife and Broil in the Nation, and that there was no need to encrease it, he had many Ways much better to have employ'd his Time, especially in a Sermon before such an Audience; *in a Word,* that it was a very *unseasonable Sermon*, not at all to the Purpose, and capable of making no good impressions on that kind of Hearers, who he preached before, at that time.

To

To this I must crave leave to speak very distinctly, and I shall lay the Stress of it all upon the Contingent Circumstances, as well of my Lord the Bishop, as of the time when the Sermon was Preach'd: I crave leave to explain myself thus, The Time when this Sermon was preach'd, is remarkable on this Account, there has been depending a material Question among our Statesmen lately, whether the *Dissenters* shall be exempted from the Penalties of certain Laws still in Force against them, and which they are not exempted from by the Tolleration, *viz.* The Laws for preventing *Occasional Conformity*, and the *Teste* and *Schism* Acts; *In short*, from the unqualifying Laws; The *Dissenters* eagerly soliciting their Deliverance from the Chains of those Acts of Parliament, had set all their Pamphleteers to Work, to argue the reasonableness of their Demands: *Some* talk of their Rights, *some* of their Merits, *some* of the Services they had done, *some* of those they would hereafter do: But none laid the Ax to the Root of the Tree, till my Lord *Bishop* took it into his Hands; and whether with that View or no, I do not determine: As for the other Writers I have mention'd, either they were afraid to speak so plain, or thought not of the Argument, or at least did not know

know how to handle it, or give it the full Extent and Force, that his Lordship has ventured to do: But when it came into the Hands of the Right Reverend the Bishop, he at one stroke let the Church know, *so I conceive it*, that the Laws which they talk of repealing, are as all humane Laws to bind the Consciences are, neither *less* or *more* than so many Usurpations upon *Jesus Christ* the Sovereign Judge and only *Law-giver* in his Church: This being the Word, who can deny the Consequence, *viz.* that therefore they not only ought to be repeal'd; but that till they are taken off, the Powers which have laid them on, the Powers which continues them, and the Powers which shall put them in Execution are *ipso facto* Invaders of the Authority of our *Lord Jesus Christ*, and Usurpers of his Sovereignty in the Church, which is his Kingdom.

*Vicisti Domine! AMEN*, say the Dissenters, declaring that his Lordship has done them Right, and never Bishop did the Presbyterian Interest such a piece of Justice before: Now is it any thing but what they all meant, tho' none of their Advocates had either the Sense, Justice or Courage to bring it out in such plain Words before.

What



What can be more just to the Doctrine of the Reformed Churches throughout the World, and in especial manner to the Doctrine of the Church of England; than that *Jesus Christ* is the sole King and Head of his Church, even the strictest Adherers to the Royal Supremacy of our Kings have always had this Reserve as a solemn Recognition of the Headship of *Christ*; and it is express'd in our Litany, *Under thee and thy Christ*. If the Royal Supremacy be under *Jesus Christ*, it is then no Supremacy but a Deputation or Commission of the Regency, for there can no more be two *Supremes*, than there can be two *Superlatives*, two greatest or two least; And as to the Commission or Deputation of Vicegerency, his Lordship says there is none; and the Opposers never produc'd it, as we find any where; so the Dissenters who deny'd it before, have the Bishops Authority to continue them in that Opinion.

In the Interim, the *Master of Eaton* attack'd his Lordship in this Point, and ask'd him by what Authority he sits in the Convocation; we may understand him to mean, by what Authority he is a Bishop: I know not what Answer his Lordship will give; but if the Doctor had ask'd one of those People, whose Cause his Lordship has so happily espoused,

sed he would have answer'd, that he is a  
 Bishop by the same Usurpation of the  
 Authority of *Christ Jesus*, which the  
 whole Body of the Legislature are guilty  
 of, in presuming to enact Laws, and  
 inflict Punishments in Cases respecting  
 Consciences and Eternal Salvation; for  
 say these People, it is the Church of  
*Christ* in his Kingdom, He himself is  
 their King: And in this it is implied,  
 that He is himself the sole Lawgiver to  
 his Subjects, and himself the sole Judge  
 of their Behaviour in the Affairs of Con-  
 science and Eternal Salvation: To which,  
*as they call them*, unanswerable Doctrines  
 or Positions *they add*, That *Jesus Christ*  
 being sole Lawgiver to his Subjects, all  
 Laws which impose upon Conscience  
 not being of his making ought to be re-  
 peal'd as Usurpations and Invasions of  
 the Kingdom of *Christ*, and that the Le-  
 gislature who made those Laws, set  
 themselves up in the Throne of *Christ*  
 himself: For, 'If any Man upon Earth  
 ' have a Right to add to the Sanctions of  
 ' His (CHRIST'S) Laws; that is, to in-  
 ' crease the Number, or alter the Nature  
 ' of the Rewards and Punishments of  
 ' his Subjects, in Matters of Conscience  
 ' and Salvation; they are so far Kings  
 ' in his stead, and Reign in their own  
 ' Kingdom and not in his. This bold

Assertion is so exactly agreeable to the Doctrine of some of our Dissenters at this time Profess'd and Taught, that they cannot but give it all the Sanction they are capable of: And therefore I I thought it was a remarkable Passage which happen'd upon this Subject the other Day, when I heard some Clergy-men and others extremely Angry with the Bishop for his Sermon; There came by Accident a Person into the Company, who was a known Dissenter, but an honest plain Dealer, that spoke his Mind freely with Moderation; and one of the Company ask'd him, if he had seen the Bishop's Sermon? He answer'd, *Yes, he had read it over distinctly.* They then ask'd him how he lik'd it; he told them he lik'd it very well, *it was a very honest Independant Sermon,* and what all those Gentlemen, turning to the Clergymen that stood by, ought to lay aside their Gowns and join with. *Well but,* says one of the Enquirers, *What do you say to its being Preach'd by a Bishop?* *Nay,* says one Man, *Why should not a Bishop speak the Truth?* But, replies the other, *if that be Truth, how can he be a Bishop?* *Nay,* says the Dissenter again, *let him Answer that Question if he pleases himself, I can say nothing to that.*



I must acknowledge, That if a Dissenter had Preach'd such a Sermon in a Meeting-House, I should have thought him a very honest Man ; because it is well known to be the Doctrine they profess, and which they adhere to, and especially those among them who are called *Independants*, and disallow of any *National Church*, quitting all Humane Legislature or Judicature in the Church of *Christ* : But how the Bishop can after such a Collection of Doctrinal Propositions so solemnly profess'd, so inconsistent with the Practice of the Church, continue his *Lawn-sleeves* and *Rochet*, and Act in his Episcopal Capacity, that I do not yet see into : I hope his Lordship in his Vindication of his Sermon, which I hear is in Hand, will not forget to speak effectually to that Point ; for I see nothing so difficult to give up in all the System of Divinity that he has laid down, or so much made use of by his Opposers

But I am ask'd this Question here, *viz.* Why should it be thought strange to have a Bishop lay down his Mitre at the Feet of Conscience, if his Lordship be convinc'd that *Christ Jesus* has left no Deputation of Power to any one Man, or Body of Men, to make Laws for the Government of Men in religious Matters ; no Power to judge of the Behavi-

our of his Subjects in Religious Matters; if it is his Opinion that Perswasion is to be Judge of Principle; and that there being *no King in this Israel*, every Man is at Liberty to do *what is right in his own Eyes*? I say, if his Lordship is perswaded in his Conscience that this is Right, why should it be thought strange to see him Assert it in the Face of all Opposers, and either lay off his Gown, or have it taken off for him upon that Account?

Dr. *Snape* is indeed close upon the Bishop in that very Case, Pa. 24. of his Letter to his Lordship; ' Either I am ' uncapable of Understanding the Mean- ' ing of Words, or your Lordship dis- ' owns the Legality of those Powers, ' which at the same time you continue to ' exercise, and particularly in the follow- ' ing Passage, Pa. 12. *Whoever hath an Autho- ' rity to interpret any written or spoken Laws, ' is he who is truly the Lawgiver, &c.* Conse- quently when your Lordship or any other Minister presumes to Explain the Laws of *Christ*, he makes himself the Lawgiver, and does what you condemn thro' your whole Sermon, usurp an Authority that belongs to *Christ* alone: And if such be our Case, we have nothing more to do but to throw up our Orders; since we not only do no Service, but are guilty of a Criminal Usurpation.

Dr.

Dr. *Snape* is warm also upon the Bishop in this Case, charging him directly, that his Positions are levelled not only against the Party of the Church of England, but against all Ecclesiastical Policy whatever. If your Lordship's Reasonings are Right, says the Doctor, there never was any part of the Catholick Church, either in the Days of the Apostles, or at any time since, in any Nation of the World, that has not as a Church acted in direct Opposition to the Will of our Blessed Saviour, and usurp'd an Authority that he had never delegated. All who have been interpreting his Laws, have been making Laws for him: All impos'd Terms of Communion, according to your Lordship, are Sinful; nor can any Number of wise or good Men, agreeing together in the same Notion, and assembled by Legal Authority, in due Subordination to the Civil Magistrate, tho' with the most unanimous Consent, establish any Rules, or ordain any Method of Church-Government, that shall be binding, even for Peace and Quiet's sake, to any others.

Now I have read sundry Pamphlets written in Answer to Dr. *Snape*, in which some Banter him, some Affront him, and all with rudeness enough; but I never saw any yet that offer'd to give any Answer to



to what he says of that kind ; or that in Vindication of the Bishop's Sermon, *would say*, that it did not overthrow all the publick Acts of all the Synods, Assemblies, General Councils, or by whatever Names the General Meetings of the Clergy, or Members of any National Church in the World are known, which are or ever were Assembled since our Saviour's Time ; or that it does not condemn all their Decisive Acts, as far as they relate to *Conscience and Salvation* ; so I am in that fully of the *Dissenter's* Opinion above, that *as a Dissenter* he lik'd the Bishop's Sermon very well ; but as to his Preaching such a Sermon, and continuing to be a Bishop, he could say nothing to that.

Nor let them call the Bishop a *Presbyterian*, for if he be gone from the Church of *England* Doctrine at all, he is gone beyond the *Presbyterians* a great way ; for tho' they deny *Episcopacy*, and reject it with the utmost Contempt ; yet they profess that *Christ* has left a Government behind him in the Church, and that the Officers appointed by the Church, into whose Hands that Government is committed, have a Power to Act in Cases relating to Conscience and Eternal Salvation, as appears by the 30th Article of the *Scots Presbyterian Confession of Faith*, which is as follows. *The*

*The Lord Jesus Christ, as King and Head of his Church, hath therein appointed a Government in the Hand of the Church Officers distinct from the Civil Magistrate.*

*To these Officers the Keys of the Kingdom of Heaven are committed, by vertue whereof, they have Power respectively to retain and remit Sins, to shut that Kingdom against the Impenitent, both by the Words and Censures; and to open it unto Penitent Sinners, by the Ministry of the Gospel, and by Absolution from Censures, as Occasion shall require.*

*For the better attaining of these Ends, the Officers of the Church are to proceed by Admonition, Suspension from the Sacrament of the Lord's Supper for a Season, and by Excommunication from the Church, according to the Nature of the Crime, and Demerit of the Person.*

Thus far his Lordship is gone, I say, beyond the Presbyterians, who must of Necessity be in the strictness of speaking beyond any National Church in the World, the Principle being in their Particular, the height of Independentism: But nevertheless in another Part, the Presbyterian Confession of Faith falls in with his Lordship, or his Lordship with it: The Words in the second Clause of their Twentieth Article of Faith, being these,  
 'God

' God alone is Lord of the Conscience,  
 ' and hath left it free from the Doctrines  
 ' and Commandments of Men, which  
 ' are in any thing contrary to his Word,  
 ' or besides it in Matters of Faith and  
 ' Worship, &c.

This is exactly what the Bishop has  
 advanc'd in his first Position; But, as I  
 said above, his Lordship is certainly no  
*Presbyterian*, for he is gone a great Way  
 beyond them in the other Part, where,  
 if I mistake not, he takes away all the  
 Power of Excommunications, &c. for  
 Disobedience in Matters of Conscience,  
 and condemns them as Invasions of  
*Christ's* Authority.

On the other Hand, I cannot see how  
 his Lordship can continue to be a Bishop,  
 seeing he seems expressly to condemn the  
 Act of Uniformity, which is the Civil  
 Foundation, upon the Authority of  
 which the Church of *England* is establish-  
 ed; this, I say, he condemns as absurd,  
 and with some Degree of Satyr his Words  
 are these.

' It evidently destroys the Rule and  
 ' Authority of *Jesus Christ*, as King, to set  
 ' up any Other Authority in His Kingdom,  
 ' to which his Subjects are indispensably  
 ' and absolutely obliged to Submit their  
 ' Consciences, or their Conduct, in what  
 ' is properly called Religion. There are  
 ' some



' *some* Professed Christians, who contend  
 ' openly for such an *Authority*, as indis-  
 ' pensably obliges All around Them to  
 ' *Unity* of Profession ; that is, to Profess  
 ' even what They do not, what They  
 ' cannot believe to be True. This  
 ' sounds so grossly, that *Others*, who  
 ' think They act a glorious Part in op-  
 ' posing such an Enormity, are very wil-  
 ' ling, for their own sakes, to retain such  
 ' an *Authority* as shall oblige Men, what-  
 ' ever They themselves think, though  
 ' not to profess what they do not believe,  
 ' yet, to forbear the *profession* and *publica-*  
 ' *tion* of what They do believe, let them  
 ' believe it of never so great Importance.

' Both these *Pretensions* are founded  
 ' upon the mistaken *Notion* of the *Peace*,  
 ' as well as *Authority*, of the *Kingdom*,  
 ' that is the *Church* of *Christ*. Which of  
 ' them is the most insupportable to an  
 ' honest and a Christian Mind I am not  
 ' able to say ; Because They both equal-  
 ' ly found the *Authority* of the *Church* of  
 ' *Christ*, upon the ~~lines~~ *lines* of Sincerity  
 ' and Common Honesty.

ruins

It is true that the Act of Uniformity  
 is intended for the PEACE of the Church  
 to prevent Divisions, *Schism*, and *Seperation*.  
 The Preamble to the Enacting  
 Clauses of the Act it self expresses this  
 at large thus : Now in regard that nothing

conduct more to the settling of the Peace of this Church, which is dear'd by all good Men, nor to the Honour of our Religion and the Propagation thereof, than an universal Agreement in the publick Worship of God, &c. therefore be it enacted.

— Vide 13 & 14 Car. II. cap. iv.

Now as this *Uniformity* is, I say, enacted for the public Peace and Welfare of the Church, and the Bishop seems to condemn it, as founded on the ruin of Common Honesty; I cannot see how he retains any Relation to the Authority that founds it, any more; nor I can see how he can retain any Office and Authority in that Church, whose Officers and Authority he has thus disclaimed and renounced.

In all this, I do not condemn one Word the Bishop has said, nor do I unbishop him, otherwise than I think he has unbishop'd himself; nor can I doubt, but in the Prosecution of those Positions, he will at last unbishop himself wholly and openly, and become a Voluntier in the *Independant State*, which he so strenuously recommends.

It is true the Bishop guards himself very warily, by adding in all these Arguments, such Words as these, viz. Pag. 11. ABSOLUTELY to depend: That none can alter, add to, or interpret the Laws of Christ, so as to claim the ABSOLUTE Submission of others

to such Interpretation. Pa. 30. Trust no Mortal with the ABSOLUTE Direction of their Conscience, &c. Pa. 26. Indispensibly and ABSOLUTELY oblig'd to obey these Laws, Pa. 15. And this, if any Thing, must bring him off as a Church of England Bishop: But the Doctor assures his Lordship that this can stand him in no stead; for he asserts, that humane Authority may make Laws in Cases of Religion, which are binding to the Conscience, provided they are not contradictory to the Word of God; and to these, that one Exception only excepted, we are bound to yield a full Obedience: He omits the Word Absolute, because of that Exception only: Now if this be true, as I have not seen it yet consulted, then the Bishop must grant it thus, That tho' no Laws can be made in the Church of Christ by any humane Authority in Things Religious which does interfere with the Laws of Christ; yet that there is an Authority in the Church to make such Laws as do agree with the Laws of Christ, and that to them, so far as they so agree, we are bound absolutely to submit.

The Doctor singles out a remarkable Case, and Pushes at the Bishop, viz. that our Act of Scotland, by which *William* his present Majesty enjoys the Crown, wherein there is a Law which respects



the Conscience, viz. That whosoever shall hereafter possess the Crown, shall join in Communion with the Church of England, as by Law Establish'd. Upon this the Doctor argues thus, ' The Crown is a Temporal Reward, the Forfeiture of it is a Temporal Punishment ; and it cannot be pretended, says the Doctor, that to be of this or that Religion or Communion, is not a Matter of Conscience and Salvation. From hence he Clenches his Argument thus, that either the Bishop must speak out, and say, the Parliament had no Right to annex those Temporal Sanctions to religious Concerns, or to retract his Position.

The first of those, he supposes the Bishop dares not advance for fear of being call'd to an Account for it by the Government ; as one declaring the Act of Settlement to be an Usurpation upon the Authority of *Christ Jesus*, which he had given Licence for ; so he demands that the Bishop will submit his Argument, which however, I suppose, he hardly expects.

This Part also, I see no Body yet has meddled with, or so much as touch'd upon in all their Attacks upon the Doctor : How the Bishop will acquit himself of it, I scarce know, but by the Method I have mention'd above,

of

of quitting his Episcopal Authority as an Usurpation also ; and therefore there is this to be said to all the Writers against the Master of *Eaton*, that tho' they may have some Advantage against him, as to his Remark upon the Bishop's Observation about Prayer, in which the Bishop's Meaning, *as our Author says*, is wrested to a Contruction which it will not bear; yet I say those Writers, whoever they are, should not Boast so much and Triumph in having fully answer'd the Letter to the Bishop, till they had taken those more material Arguments to pieces, and had given the Sense of them a distinct Return, particularly this that follows, where speaking to what the Bishop says of making Laws in Matters of Religion, to which we are actually to submit, the Dr. has these Words.

Thus all Articles and Creeds are destroyed at once, which were settled by Men so assembled. All Acts of General Councils were void and null from the Beginning, Nay, even the Decrees of the Council at *Jerusalem*, held by the Apostles themselves, were never of any Force; they sate there as Usurpers, they never had a Right to make any Laws, which belongs solely and peculiarly to their KING *Christ Jesus*. All, without  
Ex-

Exception, who have ever gather'd themselves together in a Synodical Meeting, to join in the framing such Canons, Rules or Ordinances, as have been thought proper to oblige others to a Unity of Profession, are, in your Lordship's Notion, no better than Invaders of Christ's Kingdoms, Erectors of an illegal Tribunal, and Exercisers of an Authority, that was never committed to them.

Now, as a Church of England Minister or Bishop, I cannot say the Bishop has repell'd the Force of this Argument; for Laws to oblige to an Unity of Profession, are Laws in Matters of Conscience and Religion, and such were made by the Council of the Apostles at Jerusalem, who particularly made a Decision, or Sanction, or Law call it what we will, concerning the Brethren being Circumcised. This Law has this Preamble: *It seemeth good to the Holy Ghost and to us to lay upon you no greater Burthen than these necessary Things. That ye abstain from Meats offered to Idols, and from Blood, and from Things strangled, and from Fornication, from which if ye keep yourselves, ye shall do well. Luke 15, 28, 29.*

Here



Here was certainly a Law made in the Church in Matters purely relating to Conscience, and a Sense also put upon Laws already made, V. 24. the Assembly give the Preamble to their Missive.

*Forasmuch as we have heard, that certain which went out from us, have troubled you with words subverting your Souls, saying, Ye must be Circumcised, and keep the Law, to whom we gave no such Commandment:*

*It seemed good unto us, being assembled with one accord, to send chosen Men unto you, with our beloved Barnabas and Paul.*

The *Apostles* noting that some had taken upon them to interpret the Sense of the Laws of *Christ*, and to tell the new *Converted Christians*, that it was intended by our Lord, that they should be Circumcised, alledge, they gave no Commandment to have any such thing imposed; and this seems to imply strongly, that they understood themselves to have a Power to give such a COMMAND, *that is*, such a LAW: And this I cannot but recommend to the Bishop to consider, for I shall prove presently, that if the *Apostles* had given any Command, the Subjects of *Christ's* Kingdom or Church had been oblig'd absolutely to submit to it,

Again,

Again, V. 28, *It seemed good to us to lay upon you no greater Burthen than these necessary Things.* By this I think it appears, they thought themselves empowered to lay Burthens upon the Subjects of *Christ's Kingdom*; and this Word, *Laying of Burthens*, is so Pungent in this Case, as nothing can be more, for it proves Two Things which are deny'd in the Bishop's Argument.

1. That the Apostles had a Power to lay on Burthens.

2. If Burthens may be laid on, they must not be thrown off; and therefore the Subjects are absolutely to submit to them; for a Burthen lain on, which cannot be thrown off, is submitted absolutely to at the first laying on.

Again, here is an absolute Interpretation of *Christ's Laws* in the last Words of the 28th Verse, *no other Burthen than those necessary Things*; the Assembly or Council there take upon them to determine what are necessary Things, and what

What, not, *viz.* That the Things en-join'd, such as not eating Meat offer'd to Idols, things strangled, and Blood, &c. were necessary to be observ'd, that Circumcision was not necessary; nothing can amount to an absolute Interpretation of *Christ's* Laws, and adding a Sanction to them, if this cannot; and if *Jesus Christ*, according to the Bishop, has left behind him, for he was then ascended, *no visible humane Authority*; then were all those Apostles there assembled, Invaders of *Christ's* Kingdom, and all the Commandments they gave, and the Burthens they laid on, so many Usurpations on the Authority of *Jesus Christ*.

Nor will it be sufficient to say here; that this Assembly was visibly authoris'd by the Holy Ghost, for that will still farther enforce what is alledg'd against the Bishop; for the Holy Spirit of God did not act separately, but in the Apostles; and was indeed the Sanction to their Authority; and this assists to prove that really the Power they had was delegated from *Christ*, according to that Promise of our Lord, *He shall take of mine, and shall shew it unto you,* John 16, 15. So that here is not only their Power prov'd by the Exercise of it, viz. making



making Laws, and interpreting Laws, which were made before; but here is the Authority prov'd also, by which they did it, *viz.* the Holy Ghost who brought them that Authority from *Jesus Christ* himself: And to enforce all this, here is at last the Sentence of the Assembly of the Apostles determining, that the Brethren were absolutely bound to obey those Laws, V. 28. *From which if ye keep yourselves, ye shall do well*: That is to say, if ye observe these Laws, and this Interpretation of the Laws of *Christ*, which we have here oblig'd you to, it shall be sufficient, tho' you do not observe any more.

Can there be any more absolute Command, or any more absolute Obedience express'd or expected than this is? Neither can we dispute the clearness of the Passage, or the Truth of the History, from whence I draw this brief Assumption, *viz.*

That the Apostles and Elders Assembled at *Jerusalem*, had a visible Authority from *Christ* himself, immediately by the Interposition of the Holy Ghost, both to make new Laws in the Church of *Christ*, and to impose

pose their Sense upon the old Ones, in Matters relating purely to Conscience and Salvation, and that they did actually Exercise that visible Authority, and did make new Laws, and impose their Sense upon the old Ones, in the Commandment they sent to the Profelyted Brethren at *Antioch*, to which new Laws and Interpretation of Laws, the said Disciples were obliged to submit.

It is needless to put the Argument from this into a *Syllogism*; I am not talking to Men who require that Formality; it is enough to say, if this be allowed, as I do not see what can be said to refuse it, the Bishop's Negative cannot subsist, *viz.* That *Christ* has left behind him no visible humane Authority, no Interpreters, &c. upon whom his Subjects are absolutely to depend.

If any should enquire whether we may argue from the Practice of the Apostles and Elders assembled in that first General Council of the Christian Church, to other Bodies of Ministers and Elders since Assembled or no? I think it requires no Answer at all, at least it is not any Part of the present Question, till it

is made so by the Opposers; and it shall be sufficient to refer it to that time; in the mean time the Bishop's denying all visible humane Authority, is sufficiently, as I think, confuted by this Eminent Instance.

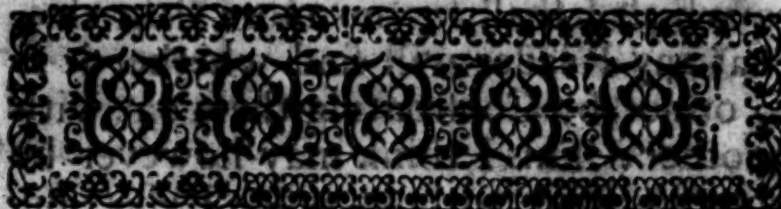
The Doctor has a smart Return upon the Bishop in the close of his Book, which however it may seem a Satyr upon the Sermon we have heard so much of, yet I cannot pass over.

“ I am prevented, *says the Doctor,*  
 “ from comparing your present Do-  
 “ctrines with what you have formerly  
 “ taught. But I shall stay to offer your  
 “ Lordship one Piece of Advice; that  
 “ in the next Impression of your Sermon,  
 “ you would not suffer your Bookseller  
 “ to expose you, by advertising your  
 “ Reasonableness of Conformity at the Back  
 “ of it. If your Lordship thinks fit to  
 “ stand to your new Principles, you have  
 “ Reason to be ashamed of that Book,  
 “ and in all good Policy should labour  
 “ to suppress it.

It is true, that there was a Book formerly Publish'd by the Rector of St. Peter Poor, which seems very much to press Conformity to the Church of England;  
 and



and this the Doctor says, is directly contrary to the Bishop's present Doctrine, to which I shall say no more than this, that any Reader will find whether it is so or not by Confronting them one with another: This I think may however be honestly said without any Reflection, that the Bishop in this Sermon gives as good a Reason, why any Man should be a Dissenter from the Church as ever he did or could to show why any Man should Conform to it, viz. That *Personal Persuasion* is a sufficient Authority for the Choice of a Profession of Religion, and that no Man ought to be Censur'd for any other Consideration, but that of a wicked *Disbonesty* and *Insincerity*, of which in those Cases God alone is Judge.



# APPENDIX.

**T**HERE remains an Objection in some Peoples Mouths against our speaking with Freedom of the Bishops; and this is, That his Majesty gave special Command to have it Printed: Had his Majesty signaliz'd therewith, that he approved of every thing which was said therein, every good Subject would have shown a Deference to his Majesty's Opinion; or had it been a receiv'd Rule that his Majesty's Command for the printing a Sermon, was a Signification of his approving the Points handled, or the Positions advanced, still every good Subject would have acted as became him.

But as the contrary is often known in sundry Cases, and that it has been an usual

# APPENDIX. 31

usual Complement to those who Preach before the Sovereign, without concerning the Prince one way or other in the Substance of the Sermon; it seems unfair to blame any one for taking a decent Freedom in examining the Truth of what is said in a Sermon Preach'd before the King, unless some undutiful Expression was used in it concerning the Royal *Imprimatur*.

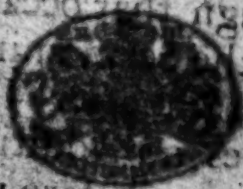
Neither is the World without Examples of Cases, wherein the Royal *Imprimatur* has been given to what has particularly been dislik'd; which however, Reason of State may make necessary.

To conclude, we do not Examine for what Reason his Majesty thought fit to order the Bishop's Sermon to be Printed, whether *like* or *dislike*; neither is it any undutiful Design that occasions this Examination of the Sermon in General, but an honest Search after Truth; which Truth receives no Addition or Decrease by the Audience, before whom it is spoken: If the Bishop's Sermon can stand upon its own Bottom, in *Argument*, then he Answers the End of the King's Order for the Publication, *viz.* to instruct and inform his Subjects: But if he is mistaken, we are sure his Majesty never intended, that the Favour of his Order to print it, should be a Protection for the Bishop's  
mi-



## 32 APPENDIX.

mistakes; or, for advancing to the World any corrupt Principles, which should spread Error among his Subjects; and I make no doubt, but his Majesty is far from prohibiting his People, in Deference to his Majesty's *Imprimatur*, from examining the Truth of what the Bishop has said, but from making it publick, if the Bishop is mistaken; that others of his Majesty's Subjects may not be led into the same Mistake; It would indeed be of the highest disrespect to his Majesty to think otherwise; and on this Account, whatever Freedom has been taken here with the Bishop, or with any one else, it is declared to be, and is intended to be with no disrespect, or from any want of Duty or Regard to the Licence his Majesty has given to Print the same.



**F I N I S.**

World  
Should  
and I  
is far  
Defer-  
from  
B. Hon  
ck, if  
ers of  
ed in-  
ed be  
ajesty  
ounc,  
here  
se, it  
ed to  
want  
his  
bio  
w  
ou  
ou  
as  
U  
vd  
sa  
qu  
ed  
not  
ni  
w  
g  
R